1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

'N-daĭki.

Nĕji en-daa co-'l-Maasae paa kulle ĕok il-móruak, oo 'ñgorŏyok, oo 'l-ayok, oo 'n-doiye.

Naa 'l-muran ake corŏo 'l-moñgi o-sero aapwo aayeñg: ore 'n-gulye-oloñgi nepwo 'ng-añgite aaok kulle, kake metoni 'l-apaltin aare eitu tyeñgisho.

Pŏki pe etum il-mórunk oo 'ñgorŏyok oo 'l-ayok ĕinoea 'n-giri, neinoa. Einoe en-giteñg ten ĕă openy, araki etañgoro ol-asurai araki einoea ol-ŏwaru.

Meiyŏu 'l-mórunk loo-'l-Maasae nĕyeñg in-giahu enye pesho, meata eng-olat natadua: ore ol-tuñgani onyor in-giri nĕjo ol-Torŏbŏni.

Ten eiaho e-ñgorŏyŏni, nĕyeñgi ol-kiteñg oishorieki e-ilata.

Ten emenayu e-ñgorŏyŏni, nemeishori 'n-daĭki supati. Ten eiyŏu 'n-giri, neishori 'l-oik araki 'n-giri tasati: ten eishori kulle, nepiki eng-are.

Enyor aii 'l-Maasae o-sarge. Ñgor in-giahu too-'n-gĕnda, neñgor too-'l-ñgoreta. Ore pe ĕo en-giteñg, neiwŏu too-'l-pukurto. Nĕok kulikae erok, netii 'l-eopik kulle.

Food.

Amongst the Masai the principal food of the old men, the women, and the children is milk.

The warriors alone drive bullocks into the forest, and slaughter them there: at other times they go to the married people's kraals and drink milk, but they never remain for two months together without slaughtering.

Whenever the old men, the women, and the boys are able to do so, they likewise eat meat. They also eat an ox if it dies a natural death [1], or if it is bitten by a snake, or if a beast of prey has killed it.

The Masai elders, however, do not slaughter their cattle without good cause, and a man who is very fond of meat is called a Dorobo.

Whenever a woman gives birth to a child, a bullock is slaughtered, and she is given the fat.

A pregnant woman is not given good food. When she wants meat, she is given bones or lean scraps; and when she wants milk, water is mixed with it.

The Masai are also very fond of blood. They tie a leather ligature round the neck of a beast and pierce a vein with an arrow, the shaft of which has been blocked. When the blood gushes forth, they catch it

[1] The Shilluk and other Nilotic tribes also eat cattle which have died a natural death (Gessi, *Seven Years in the Soudan*, p. 32, &c.).

83 sweetheart (*e-ongis*) a girl of the same sub-clan as himself, or one who is more nearly related to him than third cousin, and only then if the terms of address used are *ol-le-'ittwe* and *en-e-'ittwe*; and no traveller may cohabit with the wife of a member of his own age-grade if that man is married to one of his near relations, or to a daughter of his sub-clan.[1]

581 583 837 The payment of the bridal price authorises a Masai to reckon the children which his wives bear as his own; it further gives him a full measure of control over both his wives and children, and they do all the household work and tend and look after his herds and flocks. But though individual marriage is recognised,

[834 835] sexual communism or something very like it prevails between all the men of one age-grade and the women of the corresponding age-grade, subject to the rules of exogamy and relationship, which forbid a man to marry or have sexual intercourse with a woman of his own clan or with a near relative. In other words the Masai may be said to live in a state of group marriage, based on the organisation of the whole community in age-grades, and restricted by the exogamy of the sub-clans and the rules regarding incest.

684 If a man is knowingly guilty of incest, or has sexual intercourse with a daughter of his own sub-clan, he is punished by the relatives, who drag him and slaughter some of his cattle. If he fornicates or commits adultery with a daughter of a member of his own age-grade, he is punished by the members of his age-grade. His kraal is destroyed, he is severely beaten, and a number of his oxen are laughtered. If a warrior or boy commits adultery with a wife of a man belonging to his father's age-grade, he is solemnly cursed by the members of that age-grade. Unless he pays the elders two oxen, one for them to eat and the other to enable them to buy honey wine, and prays them to remove the curse, it is supposed he will die.

835 684 If a man unintentionally commits incest—and it is quite conceivable that a man might not know his fourth or fifth cousin, for instance, should the two live in different districts—he has to present a cow to the girl's relations in order to "kill the relationship" (*o-ar eng-ongil*).

●843 833 [856] A man must abstain from having sexual intercourse with his wife as soon as she becomes pregnant, and he may not again have connection with her until the child cuts the two middle incisor teeth of its upper and lower jaws. Should this rule be broken it is believed that the child will never be strong. In the event of

682 684 833 a man having intercourse with a pregnant woman, and thereby causing her to abort, he must submit to a punishment which is called *ol-ditkarata*. All the women of the neighbourhood collect together and, having stripped, seize the guilty person and flog him, after which they slaughter as many of his cattle as they can, strangling and suffocating the animals with their garments.

834 278 Other occasions when the sexes may not have sexual intercourse are when

[1] For the rules regarding hospitality see *The Masai*, p. 307. An age-grade consists of all those men who are circumcised at one of the four festivals held during every 15 years. See *The Masai*, p. 288.

However, there will be no lack of married men willing to be the physical father of her children, since no married man may have intercourse with uninitiated girls, nor yet with their own wife or wives if with child.

Married women make a point of having intercourse immediately after menstruation in order to "get a child." All children born to a woman who is married are considered to be the children of her husband, no matter who their actual father may be. Owing to this system it may happen that by the time a man leaves the warrior stage and passes into the Elders' stage, and goes to live with his wife, he may find that she already has one or more children.

Normal Marriage (of a subsequent Wife).—In the case of a girl marrying a man who *already* has one or more wives, she *simply* goes to his village—where she has either already built a hut or had it built for her—as soon as the shaving ceremony is over after her initiation. She then lives with him in the normal way and he will probably be the physical father of her children, although not necessarily so, as she is permitted to have lovers if she wishes it, provided they are married men.

Forced Marriage.—It occasionally happens that the father of a man who is still in the warrior class decides for some reason or another that he wishes to have his son at home—wishes, in fact, that his son should leave the warrior stage before the age-group to which he belongs is due to move up to the Elders' stage en masse. In such a case he waits until the girl to whom his son is betrothed has been initiated and is *ready* for marriage (or even arranges for her initiation to be hastened) and then proceeds as follows. The marriage transaction having been completed and the girl's new hut built in the village, he sends for the girl and secludes her in the hut. He then arranges with some of the young men of the same age-group as his son to bring the youth to the village on some pretext or other. The usual pretext is that of going to the village to ask for a bullock for a meat feast (see Part IX). As soon as the village is reached these young men together with some older men seize the man and carry him forcibly to the girl's hut. The girl is alone in the hut; not even her mother may be present when the man is brought in. The two—man and girl—are forcibly held together so that their bodies touch. Once his body has touched hers (an initiated girl) in the presence of witnesses he cannot go back to the warrior group, and so has to remain and reconcile himself to premature married life with its restrictions.

Marriage of a Virgin.—There is a very curious custom connected with the marriage of a girl who is a virgin in the *physical sense* of the word, *i.e.* of a girl whose hymen has never been penetrated. Should a girl's husband find that his wife has come to him in this condition, he must send her back to her father's village the next morning carrying on her back a milk gourd without its stopper. This is a sign to her father that she went to her husband as a virgin, and her father must send her back to her husband with a gift in the form of a heifer as compensation to the husband. The husband may not himself perforate the hymen until this heifer has been received.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

his father's home or in his own manyata. But it seems that a ceremony is performed which releases the husband from the prohibition on warriors having sexual relations with married women. 585

A widow is looked after by her husband's brother, or by one of her own brothers; she may cohabit with her husband's brother. It appears that a woman who has had children may not marry again, though one who is childless may marry her husband's half-brother, if he has one. Any children she may have after her husband's death are counted as his. 587 837 948

Polygyny

A man may have as many wives as he can pay for: one of Hollis's texts says that a rich man may have as many as 20. Actual figures show that while two wives are common, three and even four are found much less often, and more than five very seldom. Each wife has her own hut in the husband's kraal, *enk-ay*, the first wife on the right of the gate as you go in, the second on the left. To each wife are allocated cattle which she holds in trust for her children. 845

Adultery

Adultery is not common, because the rules controlling sexual relations are wide and elastic. Any of a man's age-mates (members of his own *al-eqi*) may have access to his wife, and though men of one age-set are not supposed to associate with the wives of another age-set, in practice this rule is little observed. A warrior is not supposed to have intercourse with a married woman, and a married woman may not [illegible] with an uncircumcised boy. 937 684

Divorce

A wife cannot be divorced once she has borne a child, though a temporary separation may occur, the wife, if the husband is at fault, going to one of his age-mates, or, if she is at fault, to her father. 586

Adoption

In the old days, children captured in war were often adopted; and even today, children of "foreigners" (those who are not Masai) may be adopted, especially in times of famine. Such children become accepted as Masai. Under the term "adoption" is also included the practice of adopting children within the family, e.g., a father will adopt a child of his wife's which has been begotten by another man, and a barren wife may adopt a child of one of her co-wives. 597

Birth and Naming

Birth takes place in the mother's hut, where she is attended by a midwife, *enk-ainyoni*. The women and girls of the kraal assemble, and after the child has been born they feast on an ox supplied by the father; next day another ox is killed for the rest of the people of the kraal. The mother remains in her hut till she feels strong enough to go out; the husband may not enter the hut for 10 days, nor eat in it till the child can walk. Intercourse between husband and wife stops as soon as the wife knows she is pregnant, and is not resumed till the child is weaned, when it is between one and two years old. (Hollis says till the time when it cuts the two middle incisor teeth, upper and lower.) Twins are considered very desirable, and a boy is preferred to a girl. 944 946 943 933 845

The first name is given either on the fourth day after birth, when the child is taken outside to be shown the sun, or at a feast held on the 10th day, which begins with the killing and cooking of an ox: the meat is distributed to the inhabitants of the kraal, and in the evening the mother, carrying the child on her back, milks the cows. After this, the child is named in the presence of the father and mother 553 552

14:Orr & Gilks D-4 (no date) 1931 FL12 Masai FL12
Kikuyu FL10
Kenya FL1

(ii) *The Masai.*

The Masai are a pastoral tribe whose sole occupation is the tending of large herds of cattle, sheep and goats. It has been estimated that they have about 25 head of cattle, and twice as many sheep and goats, per head of the population.

The staple articles of diet are meat, milk, and blood. The blood is drawn from the living animal by puncture of the jugular vein with an arrow. Various roots and barks are used to make infusions which are used either with boiled meat or with milk. The men, while in the "moran," or warrior class, subsist practically entirely on these articles of diet. The rest of the population, in addition to these four items, which form the main part of their food, eat also some bananas, beans, millet, arrowroot, maize, sugar and honey, as these are available. The use of maize, which was introduced only a few years ago, is increasing.

For the greater part of the year there is no scarcity of meat, blood and milk, but in periods of severe drought, when, in spite of the large herds, the milk supply is inadequate, the consumption of these vegetable foods is increased, and even the "moran" may be compelled to supplement their meat and milk diet.

Berries are eaten by the warriors when on safari, *i.e.*, on hunting or fighting expeditions. It appears also to be customary to send the pregnant women into the bush to eat berries. The berries would make an insignificant contribution to the main constituents of the diet, but it is probable that they are of considerable importance as an antiscorbutic addition.

One section of the tribe, the Loitokitok, have adopted a frankly mixed diet. It is of interest that pica among the Masai is confined to this section, who use edible earths from various sources with their vegetable foods.

(*b*) Chemical Composition of Native Foodstuffs, Edible Earths, and Mineral Waters.

The results of the chemical analysis of 153 samples of substances used in the dietary of the two tribes are given in Appendix I. Certain points of interest are discussed below.

(i) *Foodstuffs.*

In the following table a comparison is made between the analyses of the chief Kenya foodstuffs and analyses of similar products grown in other regions, probably in Europe or America, as quoted by Sherman (1926). All the figures are given as grams per 100 grams dry matter.

	Kenya Maize.	*Maize.*
Ca	·005	·011
P	·41	·32
Na	·038	·084
Cl	·05	·058
K	·42	·48

14:Orr & Gilks D-4 (no date) 1931 FL12 Masai FL12
Kikuyu FL10
Kenya FL1

Ca. in grm. per 100 gm. dry matter in leaves used by :—

Leaves.	Men and women.	Leaves.	Women only.	Leaves.	Women in famine.
Mathoroko	3·74	Marenge	1·74	Kaisena	2·61
Terere	2·96	Mahooo	3·31	Managa	2·43
Tugutia	3·48	Ndoma	2·64	Muyuya	0·85
Hatha	4·82				
Average	3·87		2·56		1·96

It has been noted, however, that the tendency throughout the reserve is for men to eat much less of the green leaves than the women do. It is stated that in some districts they eat none. A reason given for this, in a reply to the questionnaire from one of the native chiefs, is that " . . . such food prevented them from being swift of foot if defeated in battle by the Masai."

Estimations of manganese were made in some foodstuffs (Appendix I, Table II). The level in white millet and maize was found to be similar to that found in these foods grown elsewhere, but the manganese content of Kenya green leaves was found to be very much higher than that of edible leaves in this country. The following table shows the nature of the differences found (Richards, 1930) :—

Manganese in mgms. per 100 gms. Dry Matter.

Kenya Samples.		*Home-grown Samples.*	
Red millet	40·19	Oatmeal	6·9
White millet	2·55	Barley	2·01
Green leaves ..	8·93 to 51·31	Cabbage	1·50
Average	30·0	Lettuce	13·30

The manganese content of plant ash used as a salt substitute was also found to be very high, the values for two samples being 418 mg. and 352 mg. per 100 gms.

(ii) *Salt Substitutes and Mineral Waters.*

The ashes of water plants (Appendix I, Table IV) largely used as salt substitutes by women, especially during pregnancy and lactation, contain significant amounts of calcium and sodium. The average calcium content of seven samples, procured at native markets or in the villages, is 3·4 per cent., and the average sodium content 7·3 per cent. One of the samples analysed stands out from all the others by reason of its high calcium content, which is 10·60 per cent. as compared with values ranging from 1·0 to 1·5 per cent. for the others. This sample was bought at Wandiga's market, and the ash from this market, and that from neighbouring swamps on the Kagumo River, which is probably identical with it, appears to be more in demand than any of the others mentioned in replies to the questionnaire.

/50 cont./

837 /footnote 1 cont./ husbands. Babies to whom a woman has given birth from thus living with another man belong to the husband, even though they also call their genitor father.

847 They abort an immature fetus when the woman has been made pregnant by another who is sick or old or feeble. Remedies in the form of a potion are used, which are said to be innoxious during the first two months of pregnancy. After two months of pregnancy they wait for parturition and kill the newborn child.

833 They are accustomed to having intercourse lying on their sides, the woman's upper knee placed over the man's loins. They do not customarily cohabit except at night. They are afraid of coitus in daylight, lest the man's blood transferred to the vessels of his wife would retain nothing but water.

[864] Boys and girls already begin to practice cohabitation at the age of eight to ten.

514 It is considered extremely shameless to break wind in the presence of women.

V.

000 Pregnancy. -- Behavior of the pregnant woman and her husband. -- Confinement. -- Festivities in connection with the birth. -- Twins. -- Deformed child. -- Killing newborn children. -- Behavior of the woman in childbed. -- The newborn child. -- Childhood. -- Children's games.

843 853 183 As soon as the woman feels pregnant, the spouses separate until after the nursing period, which lasts approximately 1 1/2 to 2 years. Another man may not touch the woman during this period, any more than her husband. This stipulation, however, seems to be little

/50 cont./
843 observed, since as a rule a new pregnancy ends the nursing period.
[853] The pregnant woman removes the ornaments that she previously
[183] wore, in order -- as the Masai explain this custom -- not to entice men. During the first five months of pregnancy the woman lives as usual with respect to food and drink. Then she is given a broth of
[262] lung, liver, and kidneys cooked with a bitter-tasting tree bark (2)

2. From Albizzia anthelmintica.

called oi mokotan, and milk, only the latter during the last month. Through this the woman is supposed to become as exceedingly thin as possible, so that the birth will proceed easier. She may not eat the meat of fallen livestock. The husband during this time need not subject himself to any special diet or special acts, but he may not go to war, for it is believed that he would die on the way. Shortly before the delivery the husband may not leave the kraal or its immediate
[732] vicinity. If he should tease a crippled person or mock him because of his infirmity, the awaited child would come into the world af-
844 flicted with the same defect. /51/ For a successful delivery the
[782] pregnant woman prays: 'Ng ai ndaba 'ndubuggu en tiamassi (1)

1. Or en diamassi.

= "God let come out healthy -- the monster," as the unborn child is called. The woman gives birth in her hut, which on this day may be entered only by women and girls. A midwife (eh gaitoijoni, n gaitoijok) provides or performs the necessary assistance. If the newborn child is a boy, the midwife calls out that blood should be drawn from an ox as food for the woman in childbed; in the other case, from a heifer. Through this the father also learns the sex of the new-
[782] born child. During the birth process the women who are in the hut or standing around it cry to God for help and assistance in shrill, often
845 plaintive voices. The birth of a boy is more desired than that of a
[842] girl, but the greatest joy prevails at the birth of twins, especially if both are boys. In that case the woman often keeps only the first-born child with her, while the second one is nursed by another suitable

/51 cont./

845 wife of her husband; often, however, she also nurses both herself.
[301] Soon after birth the twins receive a leather cord trimmed with cowrie shells hung around their necks, an expression of paternal pride, so that everyone will immediately recognize the child as belonging to
[203] a pair of twins. To be sure, the Masai living in a circle of two to three days' march are well acquainted with each other and are immediately informed of every bit of news through the constant intercourse between the individual kraals. "Every Masai coming from farther away, however, upon seeing a child unknown to him, always asks first of all: "Who is his father?" The birth of triplets is said not to occur. After the birth of a deformed or dead child, the young mother is beaten by the women of the kraal and the father overwhelmed with abuse from the other men. The woman is punished
• [843] because it is assumed that she practiced sexual intercourse in far ad-
[784] vanced pregnancy and through that injured the fetus. But then an unnatural birth or a stillbirth is also regarded as a punishment of God for a sin, especially as one directed against a relative, a fellow lineage or tribal member, be it through inflicting an injury or
847 neglecting a bond of friendship or love. They admit the killing of newborn children only in case the child comes into the world very frail or was conceived out of wedlock by an old, sick man. There can be no doubt, however, but that they also kill deformed children immediately after birth, for one never sees cripples among them.

844 During the birth process the women of the neighborhood have streamed together in front of the hut of the woman in childbed, in order to bring her milk or also flour. First of all the other wives of
[626] her husband hasten there, as well as the women of her kin, her lineage or tribe. Good /52/ breeding demands it of them and they comply in order not to be subjected to the mockery and abusive language of the others. When the child is brought into the world, the women of the kraal sing and dance, in order to thank 'Ng ai for the successful birth, for which they receive an ox from the father of the newborn child, which they immediately consume outside the kraal. The next day a second ox is slaughtered, at the consumption of which
000 any guest is welcome. In the lineage of the El kiborõn every newborn

/196 cont./

732 239 flat wooden pegs 25-30 centimeters long, by means of which the artificial leg is splinted to the leg by laced leather straps.

Midwifery and Women's Ailments

759 Midwifery is in the hands of older women, who, as ñ gaitoijok (sing. eñ gaitoijoni), professionally practice the calling of midwives and have at their command a surprisingly accurate anatomical knowledge of the body parts in question. It seems that only in 843 exceptional cases are they not called upon at a birth. At the beginning of the last month of pregnancy the midwife examines the pregnant woman several times, in order to determine by palpation of the abdomen the position of the child. The head position is regarded as the most favorable for the birth; thus, if the woman doing the examining finds another one, she attempts to change it to the desired one by means of a massage.

844 As soon as the first labor pains begin, the midwife, who lives either in the same kraal or in one nearby, is called in. She finds the woman in labor, who, incidentally, is not regarded as unclean, on the bed in her hut in a squatting, sitting, or lying position. With a normal birth the assisting woman remains in attendance without performing any kind of superstitious or irrelevant manipulations. On the other hand, if it proves necessary to bring about an intensifying of the labor-pain activity, the midwife, with the help of a few women, first leads the woman in labor around for a few steps and, if the desired result is not obtained in this way, further help is given by means of a light massage. Only if these remedies prove insufficiently effective does one attempt the last one: The woman giving birth is /197/ slowly lifted by her feet by several women until her body hangs vertically and the crown of her head touches the ground, whereupon the midwife massages her abdomen in the direction of the navel.

The use of internal medicine to promote labor-pain activity is rare; a mixture consisting of liquid sheep fat and a decoction of os segi root (Cordia quarensis Gürke) is regarded as effective.

The midwives questioned regard the undertaking of turnings through insertion of the hand, in analogy to the birth assistance given livestock,

/331 cont./
purity (1).

*539 *773 *171 *121 304 [186]

1. That circumcision among the Israelites -- as is assumed -- attained religious significance only during the Exile is refuted, it seems to me, by the use of the stone knife in earliest times.

as the Bible often designates it.

Circumcision certainly does not owe its origin to considerations of cleanliness -- as one so often hears -- since the desire for cleanliness could be satisfied more simply in other ways and without an operation not always entirely safe. Furthermore, we also find this custom preferred precisely among those peoples who certainly do not attach any particular value to cleanliness. Moreover, however, I also doubt that /332/ the utility of circumcision in the matter of cleanliness is actually so great, for among the only very scantily clad primitive peoples the part in question is so much more exposed to the effect of dust, etc. and injury by thorns, spiny leaves, blossoms, and grasses than it would be otherwise.

[581] The circumcision of girls among primitive peoples may also be interpreted as a preparation for marriage. Among the Masai, besides the point in time at which it is undertaken, the way of life of the girls before and after the operation argues in favor of this. Clitoride excisa libido diminuitur et cohabitandi cupiditas retinetur. /Clitoridean excision lessens desire and, in cohabiting, restrains passion./ This [843] has, in the opinion of the people, great advantages for the growing [853] and suckling child, as is also shown by the continence rules of the Masai during pregnancy and the suckling period.

As we know, the Bible knows of no circumcision of the girls. That such was customary in Egypt, however, even during the oldest Biblical period, is taught by the 15th of the British papyri, in which there is mention of the circumcision of the girl Tatemi, the daughter of Nefori of Memphis. Here, too, the girls were circumcised at the age of puberty (1).

1. Ploss, "Das Kind in Brauch und Sitte der

/373 cont./

824 411. ol osidja gutok (Asystasia gangetica [L.] T. Amd.). One washes young goats and sheep with an extract of the crushed plant to get rid of fleas.

/374/ 412. ol osigiria l en djoi. If a cow has fever, one ties a twig on its tail, with which it then whips its body. The milk of such a cow is drunk by pregnant women, since it is believed that through that the child expected will not be susceptible to fever.

843 1072

413. e' rano 'l ogunja (Pentanisca uranogyne S. Moore). Fodder for small livestock.

414. o' rarait (Cissus rotundifolia [Forsk.] Vahl). The leaves are placed on wounds as a plaster. A root decoction mixed with bull-meat broth is drunk for muscular rheumatism.

415. o' remit (Salvadora persica L.). The pieces of twig chewed to resemble a brush are used as toothbrushes. A paste of powdered root takes the place of our mustard plaster. A decoction from about five finger-sized pieces of root to be drunk is regarded as a cure for gonorrhea and cystic catarrh.

416. e' rikáru (Andropogon papillosus Hochst.) is a good fodder grass (1).

1. On the southern end of Lake Natron a Panicum species was also called e' rikaru.

417. o' rikáru (Cynodon dactylon Pers.) is a good fodder grass.

418. o' riroi, also called o' riroi l om bā (2)

2. Eulophia Shupangae Krzl. was also called this.

(Gladiolus nov. spec.). The juice obtained by chewing the bulb serves as glue to fasten the feathering on the arrow.

419. o' ropande (Commiphora spec.). The extract or decoction of a piece of bark the size of two or three hand-palms, mixed with meat broth, is taken as a remedy for abdominal pains. Since its effect is considerably milder than that of similar remedies, it is preferred by pregnant women.

701 the principle was that the meat and blood strengthened
[826] the warriors for fighting. We periodically came upon
[252] moran cooking fresh meat. It was usually goat or sheep, although occasionally bovine, and they cooked it either by skewering pieces on green limbs which they held over the fire, or by placing the strips of meat on a wooden
[957] grill above the fire. Youngish children usually
701 accompanied the moran. Gower (1948[b]:79) notes that in
562 Tanganyika Masailand:

> At an olpul a few moran (warriors) will go into the bush and slaughter a bullock or goats. They take with them a few uncircumcised boys and girls. They camp in the bush for any period from 10 to 30 days, depending on how many bullocks they have to slaughter. For the first few days they eat the meat roasted and cooked; thereafter they subsist on soup. The Masai consider that this diet gives considerable strength.

We never observed moran cooking meat far out in the bush. Usually these feasts were close to a boma.

We were told that eland and buffalo were considered close enough to cows to be proper food for Masai and this was also postulated by Grzimek and Grzimek (1960a)
562 and described by Huntingford (1953:109). The women
[843] apparently could eat game meat, especially gazelles, during pregnancy. From the reception of the meat we brought to bomas, we believe that in addition to women and children elders and a few moran will gladly